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A
PROTESTANT CATECHISM,
CONTAINING
A Brief Summary of GOSPEL DOCTRINE,
AND
Display of the ERRORS of POPERY,

Under the following HEADS :

SUPREMACY,	SUPERSTITION,
INFALLIBILITY,	HYPOCRISY,
CONTEMPT of the	IMMORALITY,
SCRIPTURES,	ARTS OF PROPAGATION,
IDOLATRY,	PERSECUTION.

By JOHN FELLOWS, *lc*

Author of GRACE TRIUMPHANT, a Poem; and the HISTORY
of the HOLY BIBLE in Verse.

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P R E F A C E.

THE *Fair and Impartial Enquiry into the Rise, Propagation, Doctrine, Discipline, Practice, and Ceremonies, of the Church of Rome*, having been well received; and it being the opinion of several pious and judicious persons, that a short Catechism, containing a Summary of Gospel-Doctrine, and Display of the Errors of Popery, will be of use to the rising generation, and is particularly necessary at this alarming crisis, the author has been persuaded to present the public with an abridgment of his larger work.

He has endeavoured to bring the subject into a small compass, that it may be the easier remembered, and the reduced price bring it within the reach of the poor. But as the narrow limits to which he hath confined himself, have obliged him to pass hastily over every part of the subject, he hopes his readers will excuse the many faults which appear in this performance; and he thinks it a piece of justice which he hath a right to demand of his readers, that no person will condemn the sentiments advanced in this little piece, without perusing the larger volume.

P R E F A C E.

The reasons of the Protestant Religion, are at all times necessary to be impressed on the minds of youth in a Protestant country ; and as the method which the Papists are at this time diligently pursuing, is to propagate their superstition, by educating the children of Protestants, and inspiring young minds with favorable opinions of Popery, surely the Protestants should not be idle, while the enemy is sowing his tares in the hearts of the rising generation.

To prevent so dreadful an evil, and in some measure to counter-act the destructive designs of the Papists, is the intention of this Catechism. May the Eternal God bless this and every attempt to preserve mankind from the errors of Rome ; and children's children be taught to know the truth, and be preserved from the fatal consequences of idolatry and superstition !

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A

PROTESTANT CATECHISM, &c.

S E C T I O N I.

The Grounds of the Protestant Religion.

Quest. **W**HAT religion do you apprehend to be the most pure, uncorrupt, and consonant with the Holy Scriptures?

Ans. The Protestant Religion.

Q. Why is it called the Protestant Religion?

A. It is called the Protestant Religion, on account of a PROTEST which was entered against the errors of Popery by an assembly of divines from various nations, who had long groaned under the oppressive yoke of Rome; and several princes who joined with those divines in carrying on the Reformation.

Q. Is the Popish Religion older than the Protestant?

A. The Protestant Religion is more ancient than the Popish, though the name of Protestant was not known till the Reformation.

Q. How old is the Protestant Religion?

A. The Protestant religion is derived from Jesus Christ, and its various doctrines were taught by him and his apostles, and are contained in the New Testament.

Q. And

Q. And how old is the Popish Religion?

A. The various doctrines of the Gospel, as held by the Protestants, were continued uncorrupted in the Church, for the first three hundred years after Christ. During that period, the Christians suffered ten great persecutions from the Pagan emperors; but the emperor Constantine being converted to Christianity, and the riches of the world flowing into the Church, false teachers, false doctrines, and unchristian ceremonies, began to creep in, and were continually increasing for about a thousand years, till the various errors of Popery had overspread the world, and almost extinguished the light of the Gospel.

Q. What are the errors of Popery?

A. In about six hundred years after Christ, the Bishop of Rome assumed the supremacy over all the Bishops in the world; and, some time afterwards, this supremacy was claimed as a divine right, pretended to be given by Christ to St. Peter, and from him descending to the Pope; and in about seven hundred and fifty years after Christ, the Bishop of Rome assumed a temporal kingdom: and from these unjust and cruel usurpations proceeded idolatry, superstition, and false worship in various forms, which was enforced by the most horrid cruelty and persecution.

Q. And by what means were the Protestants delivered from the tyranny of Rome?

A. The yoke of Rome was grown so intolerable that the world was not able to bear it; her impositions so barefaced, that they could not be borne; when a bold man, Martin Luther, about the year 1520, openly opposed the Popish superstition. He was soon joined by several divines; and Divine Providence, by their means, brought on the Reformation; from which time the Reformed Churches were called Protestants.

SECTION II.

Of the Supreme Head of the Church.

Q. **W**H O is the head of the Church of Christ?

A. Christ holds this high office himself: for it is expressly declared in Scripture, that *Christ is the head of the Church*, Eph. v. 23.

Q. Hath Christ appointed any person to be head of the Church in his stead?

A. No: he himself is King and Lawgiver in his Church; and his apostles were no more than servants: for it is declared in Scripture, that *one is our Master, even Christ*. Matt. xxiii. 10. And it is appointed, *that in all things he shall have the pre-eminence*, Col. i. 18.

Q. Hath Christ himself appointed the ordinances of his Church?

A. The ordinances which are to be observed in the Church, are of Christ's own institution: they are enforced by his command, and honored with his example; and every innovation is an impious and daring opposition to, and contempt of, his authority.

Q. And who is the head of the Church of Rome?

A. The Pope.

Q. Who gave him that authority?

A. He claims that authority as the successor of St. Peter, who, it is pretended, received it from Christ; and settling in the See of Rome, left it to his successors.

Q. And is it true, that Christ gave any such commission to St. Peter?

A. It cannot be proved from Scripture, that St. Peter claimed any such supremacy; or that the other apostles ascribed it to him: on the contrary,

in all humility, he styles himself, *Peter, a servant and an apostle of Jesus Christ*, 2 Pet. i. 1.

Q. Do the Popes, who pretend to be successors of this holy apostle, imitate him in humility and meekness?

A. The great apostle Peter, when he cured the lame man in the temple, could say, *Silver and gold have I none*: but the Popes have made it their aim to amass the riches of the world; and, full of abominable pride and self-sufficiency, they have set themselves in the place of God; they have assumed a temporal kingdom; have arrogated to themselves the most blasphemous titles, and presumed to dispose of the kingdoms of the world to whom they pleased; they have demanded worship from mankind; and whenever they appeared in public, multitudes have fallen down and adored them.

Q. Was the apostle Peter ever at Rome?

A. There is no account in Scripture, that he ever was at Rome; though several places to which he travelled are expressly mentioned; but there is a tradition, that he was Bishop of Rome; and on that the Papists found the authority of their Popes.

Q. If it was admitted, that the apostle Peter was Bishop of Rome, and had received the supremacy of the Church from Christ; does it follow, that this supremacy would necessarily devolve to his successors?

A. There is no account in Scripture, of any such supremacy being given to St. Peter, nor one word about his successors: it is only an impious and arbitrary usurpation, founded on principles of the most detestable tyranny and abominable pride.

Q. Hath the succession of the Popes been regularly continued from St. Peter?

A. It is evident from history, that the succession hath been broken almost thirty times: and there have often been two or three Popes together for several

Several years ; particularly, it is related in history, that for about fifty years there was one Pope at Rome, and another in France.

Q. Have these boasted successors of St. Peter always been men of virtuous lives, and in any degree worthy the high dignity they have assumed ?

A. Out of above three hundred Popes, it would be very hard if there had not been one virtuous man ; but the general character of these sovereign pontiffs hath been such as hath been no honor to their religion, nor evidence of that HOLINESS, the name of which they have assumed. So far from that, it is well known, that great numbers of the Popes have been men of the most abandoned and profligate lives, who for lewdness and debauchery, pride and insolence, tyranny and cruelty, and every horrid vice, have been a disgrace to human nature, and a burden to the world.

Q. What are the instances of the Popes insolence and pride ?

A. He impiously sets himself in the place of God, he presumes to alter the institutions of Christ, and dares to dispense with what God has commanded, and allow what he has forbidden ; indeed every mark and character, which is ascribed to antichrist in scripture, is manifest in the Pope of Rome.

S E C T I O N III.

Of the Infallible Rule of Faith and Practice in the Church of Rome.

Q. IS there any unerring, infallible rule to teach us what we ought to believe and practice ?

A. Yes, there is : and while Christians square their conduct by that rule, they cannot err.

Q. What is that rule ?

A. The

A. The Holy Scriptures.

Q. Is every thing necessary to salvation contained in the Holy Scriptures?

A. Yes: for *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works.* 2 Tim. iii. 16.

Q. Are the Scriptures easy to be understood?

A. Yes: those things which are necessary to salvation, are adapted to the capacity of a child. St. Paul tells Timothy, *From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation,* 2 Tim. iii. 15.

Q. What is the rule of faith and practice in the Church of Rome?

A. The decrees of their Councils, and the commands of the Pope.

Q. And what respect do they shew the Holy Scriptures?

A. They represent the Scriptures, as dark, doubtful, and mysterious, more likely to do harm than good; for they certainly look upon them as dangerous to their religion, if they were generally perused.

Q. Do they permit the unlearned to peruse them?

A. The reading of the Scriptures is prohibited to the common people, by which the rich treasure of the gospel is kept out of their hands, and they are absolutely in the power of the priests, who may teach whatever they please; and thence take the opportunity to advance every article of their abominable superstition.

Q. And when the Scriptures are taken away, what do the Romish priests substitute in their stead?

A. A number of strange, ridiculous, heathenish ceremonies; various sorts of Pagan superstitions: and a multitude of idle, incredible tales, which
are

are an insult on common sense; according to the prediction of the apostle Paul, who tells us, that the coming of antichrist would be after *the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness.* 2 Thess. ii. 9, 10.

Q. And on what foundation does the Church of Rome introduce these abominations?

A. On the foundation of infallibility and tradition.

Q. Does the Church of Rome pretend to infallibility?

A. Yes: and on that claim presumes to impose whatever she pleases on the belief of mankind.

Q. And where is that infallibility to be found?

A. The Papists themselves are divided and uncertain about it. Some assert, it is vested in the Pope; others conclude, that the determinations of their Councils are infallible: others suppose, that the Pope and Councils both put together are infallible: but the real matter of fact is, there is no infallibility amongst them; and, therefore, it is no wonder, that they do not know where to find it.

Q. What is tradition, which the Church of Rome presumes to impose on mankind, when she has taken the Scriptures from them?

A. They tell us, that the apostles delivered some things to the Christians in conversation, which were necessary to be believed, and designed to be continued in the Church, though not committed to writing; which being continued from one age to another, are of equal authority with the written word.

Q. And can it be proved, that this was the case, and that those traditions are faithfully preserved in the Church?

A. Tradition alone is not to be depended on in any one instance; for nothing is more uncertain and liable to change. While we adhere to the written

word, we have sure footing: but when we depart from that, and build on tradition, we rest on a rotten foundation. It was by tradition, that the Pharisees of old corrupted and made void the law of God, Mat. xv. 6. and it is by tradition, that the Church of Rome corrupts the gospel of Christ.

S E C T I O N IV.

Of Justification.

Q. ON what grounds does the sincere humble Christian hope for divine acceptance?

A. On account of the ever adorable worthiness and infinite merit of the great Redeemer.

Q. Hath the sincere Christian no righteousness of his own on which he depends for acceptance?

A. It is the desire of every real Christian to be found in obedience to the law of God: he desires to *abound in all the fruits of righteousness*, and be *fruitful in every good work*. At the same time he abhors the thought of depending on these works, as the grounds of his justification; for he acknowledges his best deeds to be imperfect and vain, and places his dependence on a better righteousness.

Q. What is the righteousness which the sincere Christian depends upon for his justification in the sight of God?

A. He dares not presume to stand before the throne of eternal justice and purity depending on his own imperfect righteousness; for he knows it is expressly declared in the word of God, that *by the deeds of the law there shall no flesh be justified*. Rom. iii. 20. Therefore, in the article of divine acceptance, he depends on the righteousness of Christ.

Q. And on what grounds does the Church of Rome teach her members to expect to be justified?

A. The

A. The Church of Rome teaches her members to believe, that their own good works merit salvation, not only on account of the divine acceptance, but also by reason of the work itself; which is the most horrid impudence, and abominable pride, that can be assumed by a fallen creature.

Q. And dare the Papists appear before God, and demand salvation as their due?

A. They not only pretend to merit salvation for themselves; but some, they assert, have good works to spare to those who have none.

Q. And how are the superfluous good works disposed of?

A. They pretend to leave them to the Church, who, with this stock, sets up the scandalous trade of indulgences; which is the greatest impudence, folly, and wickedness, that ever entered into the heart of man.

S E C T I O N V.

Of the Idolatry of the Church of Rome.

Q. **W**HO is the object of religious worship?

A. God himself, and he only.

Q. In what manner is he to be worshipped?

A. God is a Spirit, and they that worship him, must worship him in spirit and in truth, John iv. 24.

Q. Is it absolutely unlawful to worship any creature; or to worship God under the similitude of any created being?

A. Both of these are expressly forbidden; and are the greatest abominations which can be committed. Amidst the thunders of heaven, thus spake the eternal God himself, Exod. xx. 4. *Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

B 2

Thou

Thou shalt not bow down thyself to them, nor worship them: for I the Lord thy God am a jealous God.

Q. What is Idolatry?

A. Idolatry consists in transgressing the above command; in worshipping a creature, either as the supreme God, or as a subordinate mediator, who is invoked with a desire to procure his interest and intercession; and also in worshipping the true God under any corporeal resemblance.

Q. Is the Church of Rome guilty of Idolatry in her established worship?

A. She is guilty of Idolatry equally gross and stupid with that of the most unenlightened Heathens.

Q. In what does the Idolatry of the Church of Rome consist?

A. They have various branches of Idolatry in their constant worship; first, their idolatrous worship of the host, which is worshipped as the supreme God. Secondly, their idolatrous worship of the Virgin Mary. Thirdly, their idolatrous veneration of angels and departed saints. And, fourthly, their idolatrous worship of images and pictures, so expressly contrary to the second commandment, that they frequently omit that command in their catechisms, manuals, and books of devotion.

Q. What is the host which is worshipped by the Papists?

A. The Host is an impious and idolatrous profanation of the Lord's supper, in which they first pretend to make a God, and then fall down and worship it.

Q. How do they make their God?

A. They teach (and wo be to him that does not believe!) that the bread and wine in the sacrament of the Lord's supper, are, by the consecration of the priest, changed into the real body and blood, bones and nerves, soul and divinity, of the Lord Jesus Christ.

Q. And how do they pretend to prove this?

A. The

A. The only argument they have, is taken from Christ's own words, when in the institution of this ordinance, he, delivering the bread to his disciples, said, *Take, eat, this is my body.*

Q. And what is the meaning of these words?

A. They are to be understood in a figurative sense, and mean no more than that this bread is to be eaten as the emblem or representation of the body of Christ. To explain them in a literal sense, is absurd and impossible, and an insult on the understanding and common sense of mankind; for every one who will believe his own eyes may see, that after the consecration, the bread in every respect remains bread still, and it is a gross imposition, and most palpable cheat, to assert it is changed into the body of Christ.

Q. Are not all things possible with God?

A. Certainly: all things are possible with God, which are not contrary to his essential perfections, and do not imply a contradiction.

Q. Why then cannot this notion of the Papists be true?

A. Because it is contrary to the stated rules of divine conduct when ever the Lord has been pleased to produce miraculous events. When God is pleased to work miracles he does not require us to believe absurdities and impossibilities, but would have mankind see with their own eyes and judge for themselves. If Christ, at the marriage in Cana, had insisted on the company's believing that the water was changed to wine, when in every respect it appeared to be water; or, at the grave of Lazarus, had he insisted that the man was alive, when in every respect he appeared to be really dead, he would have acted like the Popish priests: but the water was apparently as well as really changed into wine in the one case, and Lazarus was as truly and manifestly alive in the other: so that we may conclude, that

the transubstantiation of the Papists, is a notorious and palpable cheat, designed to answer the most abominable ends.

Q. And how do the Papists worship this God of theirs?

A. When they have fallen down and worshipped it immediately after consecration, they present it on the altar, as a sacrifice to the eternal Father for the living and the dead. This, with a great number of kneelings, kissings, crossings, and other gestures, with a parcel of abominable invocations of departed saints, and ridiculous prayers for the dead, they call the mass; and this is their constant worship at the times of public prayer. These masses they say or sing on almost every occasion, and a vast revenue they bring to the church, and fill the pockets of many a lazy priest. And in the Popish countries, they carry the host in procession with the utmost grandeur and magnificence about the streets; and incense is burnt before it, while every one is obliged to kneel down and worship it.

Q. Is not the sacrifice of Christ a sufficient atonement for sin without any other sacrifice?

A. The sacrifice of Christ is abundantly sufficient. All the sacrifices under the law were designed to lead to the great sacrifice of *Christ, who, through the eternal Spirit, offered himself without spot unto God, Heb. ix. 14. And by one offering for ever perfected them that are sanctified, x. 14:* so that the mass of the Church of Rome is an impious and idolatrous insult on the sacrifice of Christ.

Q. What kind of worship do they pay to the Virgin Mary?

A. She is worshipped in the Popish countries with the utmost grandeur and magnificence; the greatest shew of devotion, the utmost zeal, and the appearance of the warmest affection.

Q. Do

Q. Do they ascribe supreme honors to the Virgin Mary?

A. They do not pretend to this: but their prayers and praises run in so high a strain; and she is worshipped with such eagerness, that the praises addressed to the great Jehovah, and those to the Redeemer of mankind, are cold and flat, in comparison with the warm and fervent addresses which are paid to this great goddess of the Papists.

Q. In what manner do the Papists worship the Virgin Mary?

A. She is frequently stiled the mother of God, and sometimes, the empress of the skies; she has images in most of their churches; and in some places she has chapels dedicated to her, where her image is dressed in the richest manner, and adorned with gold, and precious stones, and pearls:— she hath a prayer book made for her worship, in which there are ten prayers addressed to the Virgin Mary for one to God.

S E C T I O N VI.

The Idolatry of the Church of Rome, continued.

Q. DOES the Church of Rome worship angels?

A. Yes: there are in her worship various prayers to the angels and archangels.

Q. Is this practice lawful?

A. Christ's own words are, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Luke iv. 8. And when the apostle John attempted to worship the angel, who had shewn him wonderful things, the heavenly messenger would not receive it, but commanded him to *worship God*, Rev. xxii. 9.

Q. And does the Church of Rome worship departed saints?

A. The

A. The Church of Rome seems to have borrowed her religious system from the Pagan idolatry; and, accordingly, she has saints and saintesses, who answer to the gods and goddeses in the heathen world: and in number the Church of Rome perhaps may exceed them.

Q. And what kind of worship does she pay to these saints?

A. According to the custom of the idolatrous Heathens, the Church of Rome dedicates temples to her saints, and sets up their images in them: she addresses prayers to them for those blessings which only God can give: she mixes these adorations and prayers with the public worship of God: and on all occasions shews the utmost fervency of devotion to her saints and saintesses.

Q. And do the Papists worship the images and pictures of their saints?

A. The saints in the Roman calendar are so numerous, that their images are found in almost every church. These images are worshipped with all the apparent earnestness of devotion; they kneel down, and sometimes fall prostrate before these images and pictures; and present their prayers and praises, sometimes in such a manner, as though they addressed the image or picture itself. See Enquiry. &c. page 144.

Q. Do the Papists ascribe divine honors to their saints?

A. They pretend only to worship them and pray unto them, in order to obtain their intercession; but this is not always the case: for very often, in their ardent devotion with which they address the images of their saints, they seem to have forgot their Creator: and this is no wonder if we consider the tendency of idolatry to debase and sink the mind.

Q. And

Q. And do they worship the images of their saints, with expectation of receiving any real benefit from them?

A. There is very great encouragement given in the Church of Rome to this sort of worship, and very great advantage expected from it: for, by saying a number of prayers before these images, which are consecrated and sprinkled with holy water, they imagine they merit a pardon of their sins.

Q. What are the Papists images made of, and where are they erected?

A. The Papists have images of various sorts; they are made, like the images of the Heathens, of gold, silver, brass, iron, wood, and stone. They are set up in their churches, at the corner of streets, and in the highways; they are made of different sizes, they are daily addressed in supplications, and the most earnest prayers; they are carried about in processions with the utmost splendor and magnificence; and, on all occasions, treated with the most superstitious and idolatrous regard.

S E C T I O N VII.

Of Superstition.

Q. **W**HAT is Superstition?

A. Superstition consists in introducing into the worship of God, those things which he hath not commanded; and viewing, with religious regard, those things in which there is no religion at all.

Q. Is it lawful to introduce rites and ceremonies into divine worship, which God hath not commanded?

A. Such a practice is an impious and daring insult on the authority of Christ, who is King and Lawgiver in his church; and it belongs to him, and him

him only, to ordain the rites and orders which are to be observed in his worship.

Q. Is there any instance in Scripture, of divine vengeance pursuing those who dared to alter the form of worship which God had appointed?

A. There is a remarkable and dreadful instance of this, in the case of two young priests, the sons of Aaron, who were struck dead by lightening, for presuming to offer incense before the Lord, in a manner contrary to the appointed form, Lev. x.

Q. What are the different branches of the Popish superstition?

A. The branches of the Popish superstition are so many and various, that to relate them all would fill up a volume; but in general they are such as these: Their superstitious veneration for crosses, crucifixes, beads, and other religious trumpery; their superstitious veneration for the relics of their saints; their superstitious pretence of making atonement for sin by penance, and dependence on priestly absolution; their form of auricular confession; their doctrine of purgatory, and prayers for the dead; their presuming to prohibit the marriage of the clergy, and to constitute religious orders of single persons, without any example or command in the word of God.

Q. What use do the Papists make of their crosses, crucifixes, beads, &c.?

A. A superstitious veneration for the material cross is the constant disgrace of the Romish worship. Crosses and crucifixes are in almost every house; and these are worshipped with religious solemnity. It is very frequent with the Papists to wear a cross in their bosoms; and, as the Popish religion consists in saying a great number of prayers, the strings of beads are contrived to assist the devout in counting them.

Q. And what are the relics so much in esteem amongst the Papists?

A. These

A. These relics are the bones of the saints; part of their skulls, or some of their teeth, remnants of their clothes, or any thing which belonged to them.

Q. And what use do they make of such things as these?

A. They keep them in their churches, and ascribe a wonderful power of working miracles and healing diseases to them; and it is very common for the Papists to take long journeys, which they call pilgrimages, to visit the tombs of their saints, and pay their respects to their relics: so that the devotion of the Church of Rome is turned from the great Creator, and pursues dry bones, rotten teeth, and old rags. Such is the stupidity of her idolatry, and blindness of her superstition.

S E C T I O N VIII.

Of Confession, Priestly Absolution, and Penance.

Q. IS it the duty of Christians to confess their sins?

A. Yes: for we are informed in God's word, that *he that covereth his sins shall not prosper; but whose confesseth and forsaketh them, shall have mercy,* Prov. xxviii. 13.

Q. And to whom is it our duty to confess our sins?

A. We are not commanded to confess our sins to any but God.

Q. And to whom do the Papists confess their sins?

A. To the priest; and he pretends to have the power to absolve or pardon them.

Q. Are all the Papists obliged to confess to their priest?

A. Yes;

A. Yes: on pain of excommunication, every person must confess once a year at least.

Q. And do they depend on the absolution he gives them?

A. They suppose it the same as though it was pronounced by God himself.

Q. Do the Popish priests absolve them gratis, or do they expect a reward?

A. They make a gainful trade of the pardon of sins, and by this means acquire great riches.

Q. By what means do the Popish priests extort money from the people, when they absolve them?

A. By demanding satisfaction and enjoining penance.

Q. What is penance?

A. Commanding something to be done, or something to be paid, by the persons who have confessed their sins. This penance is greater or less; according to the nature of the crimes confessed, and the circumstances of the person who confesses, various kinds of penances and punishments are enjoined, and the absolution is void, if the penance is not performed.

Q. Is not this the way not only to cheat people out of their money, but also out of their souls?

A. It is the blood of Christ, and not the absolution of the priest, which frees the soul from the guilt of sin; and whoever is so unhappy as to go out of the world without an interest in that precious blood, *which cleanseth from all sin*, 1 John i. 7. though he may have received the absolution of the priest, and all the soul-saving treasure which Rome can give, will find out the cheat when it is too late; and be convinced by woeful experience, that *the hope of the wicked shall be as the giving up of the ghost*, Job xi. 20.

SECTION

S E C T I O N IX.

*Of Purgatory, and the seven pretended Sacraments
in the Church of Rome.*

Q. WHAT is the state of the dead who die in the Lord, and have an interest in Christ?

A. They go directly to a state of happiness. Christ said to the thief on the cross, *To-day shalt thou be with me in paradise*, Luke xxiii. 43. And it was declared by a voice from heaven, *Blessed are the dead which die in the Lord*, because from henceforth they rest from their labours, Rev. xiv. 13.

Q. And what is the situation of the dead who die in a state of salvation in the account of the Papists?

A. They go to purgatory.

Q. Where is purgatory, and what kind of place is it?

A. The Papists in general believe, that it is in the bowels of the earth, that there are different apartments for persons of different ranks, that it is a place of the most exquisite torment, and its fire equal to that of hell.

Q. To what end do they apprehend the souls of the dead are sent there?

A. That they may be purified by fire, and made fit for the kingdom of heaven.

Q. And how long do they suppose the souls of the dead remain there?

A. Till their friends on earth have made satisfaction.

Q. And how is that satisfaction to be made?

A. By paying the priests for saying masses for their relief.

Q. It is easy to perceive, that purgatory makes a gainful trade for the Popish priests; but how many masses are supposed sufficient to pray a soul out of purgatory?

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A. Some

A. Some rich people have paid for an hundred thousand masses on such an account; and it depends entirely on the priest to ascertain the number that will be sufficient. By this means they extort vast sums from those who are able to pay. The poor may get out as well as they can.

Q. Is not the doctrine of purgatory an invention of the Popish priests to get money?

A. This seems to be the case; and various arts are used to affect the hearts of the living with compassion for the dead, and induce them to open their purses for their relief. The preachers burn brimstone in their pulpits to shew what kind of fire there is in purgatory; and pictures of the poor souls tormented there, are set up in their churches, while beggars are sent about the streets to beg money to pay for masses to be said for the relief of the poor souls in purgatory: but all is a delusion and a cheat, for there is no such place.

Q. Do the Popish priests give the sacrament to the sick to preserve them from the fire of purgatory?

A. They have two sacraments which they administer to sick persons, viz. The Lord's Supper, and the Extreme Unction; but they do not pretend by these to save the best men from the fire of purgatory; for sending persons directly to heaven, would be spoiling their own trade, for they are to be prayed out of purgatory, and these prayers are to be paid for.

Q. How many sacraments are there in the Church of Rome?

A. There are seven: 1. Baptism. 2. Confirmation. 3. Penance. 4. The Lord's Supper. 5. Extreme Unction. 6. Holy Orders. And 7. Matrimony.

Q. And how many of these are continued in the Protestant Churches.

A. Two; viz. Baptism and the Lord's Supper: the rest are not properly called sacraments; the

giving them that name belongs to the Popish superstition.

Q. Are the sacraments of Baptism and the Lord's Supper duly administered in the Church of Rome?

A. They are both most deplorably corrupted: the Lord's Supper is changed into their abominable and idolatrous mass: and there is such a mixture of ridiculous ceremonies in their Baptism, that no person would know it for Christ's Baptism.

Q. On what foundation does the Church of Rome introduce such customs and practices, as have no command or example in the word of God?

A. On the foundation of infallibility and tradition, which two monsters have produced an enormous spawn of absurd, ridiculous, and contemptible ceremonies, such as baptizing of bells, holy water, chrism, various consecrations, kneelings, crossings, kissing of books and altars, and a great deal more religious nonsense, too despicable to be mentioned.

S E C T I O N X.

Of the Romish Priests, Friars, Monks, Nuns, &c.

Q. **I**S marriage esteemed a sacrament in the Church of Rome?

A. It is; and what is very extraordinary, it is forbidden to their priests.

Q. Is marriage forbidden to any in the Scriptures?

A. No: for it is expressly declared, that *marriage is honorable in all*, Heb. xiii. 4. and, certainly, if marriage is honorable in all, it can be no dishonor to the priesthood.

Q. On what account do the Papists forbid the priests to marry?

A. That they may be esteemed as persons of superior sanctity and holiness.

Q. And are they such?

A. Very much the reverse: for no body of men are more noted in history, for all kinds of lewdness and debauchery, than the Romish clergy.

Q. On what pretence are they forbidden to marry?

A. That they may be more at leisure to attend to the duties of religion: but it is strange that they should esteem a single life a mark of superior sanctity, when the great apostle Peter, from whom the Pope pretends to derive his prerogative, was a married man, Mark i. 30.

Q. And do the Papists forbid marriage to any but their priests?

A. Various orders of monks, friars, and nuns, who are forbidden to marry, are established in the Popish countries; where, under pretences of superior sanctity and retirement from the world, they practise all kinds of lewdness and debauchery.

S E C T I O N XI,

Of the Hypocrisy of the Church of Rome.

Q. DOES God require the heart in his service; and does he abhor that religion, which consists in outward forms only?

A. Yes: for his language is, *My son, give me thy heart*, Prov. xxiii. 26. And his great complaint of careless worshippers is, that *they draw near to him with their mouths, and honor him with their lips, while their hearts are far from him*, Isa. xix. 13.

Q. And is this the practice of the Papists?

A. It cannot be otherwise: for their prayers and their constant worship are in an unknown tongue.

Q. And do they expect that God will regard and accept such worship?

A. They

A. They are taught to believe, that there is a wonderful efficacy in saying their prayers: the number with them is of greater consequence than the devout affections of the worshipper: for they tell us, that "the words of prayer in the mouth of him that prays, are like the words of a charmer, they prevail when they are not understood."

Q. But must not such worshippers be the abhorrence of that God who *requireth truth in the inward parts*? Psalm li. 6.

A. That God who knoweth all things, *who searcheth the heart, and trieth the reins of the children of men*, cannot be put off with sham worship, or pleased with the appearance of devotion, when the heart is unaffected; and he must certainly look down with abhorrence and contempt on all the ridiculous trumpery which the Papists have substituted in the place of religion.

Q. Is there any resemblance between the conduct of the Pharisees of old, who are taxed by Christ as the most abominable hypocrites, and the superiors of the Church of Rome?

A. There is a strong and striking resemblance in many particulars. First, the Pharisees were the great corrupters of the law of God — the Papists are the great corrupters of the gospel of Christ. Secondly, the Pharisees corrupted the law by their traditions — so do the Papists corrupt the gospel by their traditions. Thirdly, the Pharisees had a greater esteem for their traditions than for the law itself — and the Papists publish their traditions, while they conceal the Holy Scriptures.

Q. Are there any more points of resemblance between the Pharisees and the Papists?

A. Yes: very many. The Pharisees made the greatest shew of their religion, and a vast outside appearance of devotion — so do the Papists. The Pharisees were scrupulous and exact in small matters; but scandalously careless and negligent in the

weightier matters of the law — so are the Papists. The Pharisees depended on the merit of their good Works for Justification — the Popish Doctrine of merit and supererogation is not only like to, but more than what the Pharisees pretend to. The Pharisees, while they pretended to extraordinary sanctity, holiness, and purity of life, were privately guilty of lewdness, debauchery, and the most scandalous and capital vices — and the world is very censorious, if this is not the general character and conduct of the Popish priests.

S E C T I O N XII.

Of the Immorality of the Church of Rome.

Q. DOES God work by his holy spirit, a great and manifest change of heart and life in all who will be saved?

A. Yes: for *Except a man be born again, he cannot see the kingdom of God*, John iii. 3.

Q. And is there no way for a man to get to heaven without parting with his sins?

A. No: for Christ hath expressly declared, that when he sits in judgment, his language to the wicked will be, *Depart from me all ye workers of iniquity*, Luke xiii. 27.

Q. Does the Church of Rome pretend to help her members to heaven, though they live the most wicked and abominable lives?

A. Yes: for her doctrine is, that all who belong to her church are sure of salvation.

Q. And by what means does she pretend to procure the pardon of their sins?

A. By priestly absolution: and penance, which she puts instead of repentance.

Q. And does not this method of proceeding give great encouragement to vice and immorality?

A. Most

A. Most certainly: when persons conceit they can be saved in their sins, and that doing penance will be accepted instead of repentance; they need not trouble themselves about the correctness of their morals, nor take pains to amend their lives.

Q. Will the Popish priests absolve those persons who have committed notorious and capital crimes?

A. Yes: let the crime be ever so great, they may have absolution, who have money to pay: nor is it to be wondered at, if persons venture on the most horrid and abominable crimes, when they can get absolution from a priest, and by that means suppose they shall escape the righteous judgment of God.

S E C T I O N XIII.

Of the various Arts used by the Papists to propagate their dangerous and destructive Errors.

Q. DO the Papists take great pains to spread their doctrines amongst the Protestants?

A. Yes: like the Pharisees of old, *they compass sea and land, to make one proselyte*, Matt. xxiii. 15. and it is well if some of their converts are not like those whose characters are described in the latter part of the verse.

Q. And what are the arts by which they endeavour to prevail on the ignorant and unwary?

A. In the first place, they know the force which early impressions have on the mind; and therefore endeavour to instil their pernicious principles into the minds of youth; making use of all the winning arts of kindness, condescension, and goodness, and all the soft insinuating methods of persuasion and address. If the parents of these children are poor, they relieve them with all the appearance of real affection, and the utmost ostentation

tation of benevolence, charity, and goodness; they frequently distribute manuals and catechisms among the poor, gratis; and, by these arts, lead too many into the crooked paths of superstition.

Q. And what are the rest of their deceitful arts?

A. Another of their arts is setting off their religion as the most ancient, though their antiquity rises no higher than times of great degeneracy and corruption; and pretending that the Protestant religion is a novelty but lately introduced, though the Protestant Doctrines were taught by the apostles, and the Popish superstition was not known till three hundred years after Christ.

Q. But are not the Scriptures a sure defence against the attacks of error and superstition?

A. To prevent the reading the Scriptures, in countries where they have not the authority to prohibit them, it is the constant care of the Papists to represent them as dark, doubtful, and mysterious: tending more to promote division and dissension, than to enlighten the mind, and fill it with heavenly truth.

Q. And what other arts do they use, to keep mankind in darkness, and spread their destructive superstition?

A. They constantly endeavour to inspire mankind with an awful dread of enquiry; and would make them afraid to think, for fear they should fall into heresy; for they well know, that their absurdities cannot be received by those who make use of their reason; and, therefore, affirm, "That having the least scruple in their minds, concerning the truth of any of the Church's dictates, is a damnable sin: and thus, by keeping mankind in ignorance, they impose what they please on their belief."

Q. It is necessary to be informed of the delusive arts of those who lie in wait to deceive; but have they any other than those already mentioned?

A. The

A. The grand delusion by which they deceive, and pervert the minds of thousands of poor people, is the pretence of a certainty of salvation to all in their Church, and a certainty of damnation to all the Protestants. Nothing could be more fatally calculated to ruin the souls of men, than such a doctrine as this; for men are ready to embrace any scheme of doctrine which will take them to heaven without parting with their sins.

Q. This is a most deplorable delusion indeed; but what other deceitful arts do they practise?

A. They give on all occasions a black and frightful account of the character of the Protestants, and load them with all kinds of unjust reproach, while they paint their own clergy in the most amiable colours, and exhibit them under the character of the greatest of saints, and by that means would inspire a veneration for them and their doctrines.

Q. Many and various are their arts indeed; but what is their success?

A. It is to be lamented, that their success is so great; and that unwary and unstable minds are so soon perverted: but the Papists appear in disguise, and when told of their bloody, persecuting spirit, they pretend, that Popery is entirely changed, and, instead of the fiery, blood-thirsty fiend, which she has always appeared, where she had the power, she is now become mild and gentle, full of mercy, and in every respect advantageous and friendly to mankind.

Q. And is it really the case that the Church of Rome is changed in her character and conduct?

A. While the Church of Rome believes in the supremacy of the Pope, and professes to pay an implicit regard to his commands, it is surprising that she should have the impudence to insult the understanding of the Protestants with such a pretence. To day the Pope commands peace and quietness, because they are most likely to answer his ends; should

should he to-morrow command bloodshed and slaughter, where is the Papist who dares to disobey?

Q. Is there no possibility that the Protestants should enjoy their liberties under a Popish Government?

A. It is absolutely impossible according to the immutable nature of things, that liberty can subsist under the arbitrary sway of any man or set of men on earth, much less under the dominion of the Church of Rome, who hath in all ages stood triumphant over the natural rights of mankind, and marked her way with murder and blood. And it may as well be pretended that serpents will not bite, that swords and daggers will not wound, or that poison will not destroy, as that Popery can be mild and tame; for not life and death, light and darkness, or heaven and hell, are more essentially and eternally separate than Popery and True Religion.

S E C T I O N XIV.

Of the Persecuting Spirit and Infernal Cruelty of the Church of Rome.

Q. **H**OW does the Church of Rome propagate her doctrines, and maintain her authority where she has the power in her hands?

A. She imposes her doctrines on mankind, in the most arbitrary, cruel, and tyrannical manner, proceeding to confiscation of goods, excommunication, imprisonment, torture, and even death, with circumstances of the most horrid and infernal cruelty.

Q. Is it lawful to imprison and put persons to death on account of their religious sentiments?

A. The religion of Jesus gives no man such an authority: Christ is *the Prince of peace*, and his kingdom is not to be supported by bloodshed and slaughter: his gospel was not propagated by the sword,

sword, but by divine power, by mild persuasion, by solid argument, and by the force and beauty of truth; Job vi. 25. *How forcible are right words!*

Q. Does the Christian religion allow toleration to all men to think and judge for themselves in matters of opinion?

A. Every person hath a natural right to judge for himself; and no man hath authority to impose his own sentiments on another: even the apostles disclaimed having dominion over the faith of their hearers, 2 Cor. i. 24. and without religious liberty there could be no real religion at all.

Q. Why then cannot the Papists be tolerated?

A. Because their doctrines, practices, and bloody, persecuting spirit, the authority which they assume, and the unrighteous means which they use to support it, are contrary to civil liberty, and cannot subsist in a free country.

Q. What evidences has the Church of Rome given of her bloody, persecuting spirit?

A. In some countries where Popery is established, they have erected the most unfair, arbitrary, and cruel, tribunal, in the form of a spiritual court, which they call the Inquisition; and persons who are accused of dissenting from them in opinion, are arrested in the night, confined in the most dismal dungeon, treated with the most horrid cruelty, and often put to death by the most excruciating tortures.

Q. And when nations have revolted from the dominion, and shook off the yoke of Rome, in what manner does she proceed?

A. By plots, assassinations, murders, massacres, and all the infernal fury of the most unbounded and wanton cruelty. Ten thousand Protestants were massacred at Paris in three days: an horrid plot was formed by the Papists, in the reign of king James, to blow up the king and parliament with gunpowder; and at one vast explosion to put an
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end to the Protestant religion in England: several hundred persons were burnt to death in the reign of Queen Mary, for no other crime than professing the Protestant religion; of which a full account is given in the book of martyrs: and almost two hundred thousand Protestants were murdered in Ireland, by the Papists, in the reign of king Charles the first.

Q. And hath this been the constant practice of the Papists, whenever their authority hath been opposed?

A. The history of past ages gives us the highest reason to conclude, that Popery is always the same. It is affirmed, that Pope Julius the second, in the seven years of his Popedom, destroyed two hundred thousand Protestants; and it is related in history, that Rome, in the space of forty years, by her persecutions, destroyed thirty millions of people; and from her idolatrous worship, deceitful arts, and infernal cruelty, it is manifest, that the Church of Rome is the great whore of Babylon, mentioned in the Revelation of St. John—that she is the great corrupter of the Christian religion—that by her doctrine, the life, power, and spirituality of the gospel are taken away, and a parcel of heathenish trumpery introduced in their stead—that her various tenets are calculated to aggrandize the priesthood, and to delude and enslave the common people—that she breathes nothing but bloodshed and slaughter, revenge and fury, against those who dissent from her—that she encourages vice and immorality, and is, in every respect, hurtful and destructive to mankind.

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